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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

STIGMATA LIBERTATIS

Tell me what the signs may be
Which forever mark the free?

First, they love all living things
Humbly,—yet proud as kings.

Then of man they think no ill,
Let him do whate'er he will.

And this shows their freedom too,
That they grant the same to you.

Neither are they filled with woe
Over those who ripen slow,

For they know that, in the prime
Of the spirit's harvest-time,

Comes to every soul the hour
When it opens like a flower,

While the universe stands by,
Ever ready to supply

Lovingly its magic aid,—
Never hurried, never stayed.

Lastly, thus we know the free,
That they live right openly,

Standing naked as they are,
Unabashed by sun or star,

For they deem it grievous sin
To secrete the truth within.

Each of these is freedom's sign.
How I wish that it were mine!

—*Ernest Crosby.*

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXI THURSDAY, JULY 10, 1913. NUMBER 19.

ANGEL MINISTRIES

God keepth not his Angels
All in Heaven;
The ministries of some
To earth are given;
And oft the shades
That seem to mar life's day
Are but their Shadows
Falling on our way.
By every troubled soul
Some Angel stands
And stretches forth
His gentle pitying hands.

—*Rev. E. W. Shurtleff.*

The annual announcement of the Wisconsin Society of Chicago is before us with a membership list of 500 or more. If Chicago prospers it will be the most populous Wisconsin city on the map, but it is hard on social and geographical lines to recognize the boundaries that are entirely swept away in business and in the higher patriotism. The "melting-pot" processes carried on in Chicago demolish not only state but national lines. Let the good work go on.

"Hoard's Dairyman" recommends hogs as the best help in removing quack-grass from the fields. Quack-grass is a nuisance because it propagates itself under the surface of the ground, and the hogs go for the roots. Perhaps the quacks in politics must be suppressed in a similar way. The quack-grass must go, even though, for the time being, the clover and the rest of the crop is destroyed. Let us get rid of the quack in politics, then legitimate tilling will be rewarded.

The United States Biological Survey of the Department of Agriculture, so vigilant in its attempts to preserve from extinction the wild birds and mammals of the United States, is making an exception in the case of prairie dogs. They have recognized the fact that these little animals are enemies of civilization, not only because they lay bare many acres that otherwise would offer grazing to the domestic animals, cattle, sheep, etc., but they necessitate the death of many animals which break their legs in the prairie dog holes. The government of Arizona is experimenting with poisoned grain, handled by the ton, hoping to exterminate this pest. Last year fifteen tons of poisoned oats, it is said, freed from prairie dogs some 36,000 acres of grazing land. It is estimated that on all the national forest preserves about 275,000 acres rendered worthless for grazing purposes by prairie dogs, have been restored to their former usefulness. This again, increases the carrying capacity of these ranges some 6,950 cattle or 55,600 sheep. This is one more indication that the earth is for the noble. Parasitic, non-contributing animals, whether they go on four legs or on two legs, have got to go. The earth is for mind and the weak who work on lines established by mind.

The last number of our valued (?) exchange from Japan, *The Rikugo-Tasshi* for June, has an attractive "Table of Contents," among which is an article entitled "In What Sense Do We Believe in the Messiaship of Jesus Christ?" by Prof. H. Minami. Another learned Japanese, Kuwata, has a contribution on "Immortality of Ego." There is another article on "William James' View of Immortality of Humanity." Another on "The Message of the Late Dr. Gatho to the Religious Circle of Germany Today." Ellen Key and Mrs. C. P. Gilman are discussed. "The Expansion of Religion" and "Modern Capitalism" are among the list of articles. This much is divulged to us in English. All the rest is beyond our reach in the dainty "funnygraphs" of the Japanese typography. We wish some enterprising benefactor would "English" this magazine for the benefit of the California alarmists. Perhaps there are those on the Pacific coast who would like to prohibit the entrance of these ideas from Japan, which are evidently ideas of modern thought, the result of progressive scholarship. But our California guardians of American ideals will be fighting a hopeless battle, for if they proscribe the products of the Pacific, the Atlantic is loaded with others identical in kind coming from Germany and other European realms.

The Public for June 20 contains a parting word on behalf of the chief editors, Louis F. Post and his talented and very active wife, Alice Thacher Post. For the last fifteen years these people have succeeded in wisely directing a weekly journal with an idea. That it has survived fifteen years under such a regime is an immense tribute to the sagacity and persistency of the editors. For, be it understood, that an idea may have vitality, much gospel power and still kill any "organ" that undertakes to support it. Our friends the Posts have been called higher up. President Wilson has shown both sagacity and independence in asking this brave champion of "Single Tax" to enter the service of the United States and to grap-

ple with the immigration problem. We cannot let our neighbors and fellow-workers slip out of the editorial fellowship of Chicago without a word of hearty thanks for service rendered, and cordial congratulations over the opportunities of still greater service to be rendered. *The Public* has always been outspoken, aggressive but courteous to friend and foe. It has had a case to present, a cause to live for, and if needs be, to die for. The king is dead! Long live the king! But Post the Editor is still alive—as Post the Commissioner. Wherever he and his go, they are in and of and with the UNITY fellowship.

A recent number of *The Commoner,*—which still carries the name of William J. Bryan as editor and proprietor,—has an editorial entitled "The Right to Lobby," which starts out with the assertion:

> No one questions the right of any man or interest to be heard by congressional or legislative committees with respect to legislation that might affect a particular business. To deny such a privilege would be to reject the right of petition and that right must in popular goverment be preserved.

This is a sane and sound statement. The editorial proceeds to clearly discriminate between the right to lobby in this open, direct fashion in a public way before legislators whose duty it is to hear all sides, and those vicious, indirect, secret, and oftentimes subtle and insidious attempts to overcome private judgment by personal and unworthy considerations. Let there be more public discussion,—if one likes the word more "lobbying"—of the right kind, that there may be less "graft" and "pull" of the wrong kind. A confusion on this subject has led some otherwise intelligent papers and speakers to charge President Wilson with the lobbying vice which he undertakes to suppress. As we see it, it is not only the President's privilege but his duty to use every legitimate method within his power to promote men and measures that to him seem important to the public welfare. We hope that there will be a well-beaten path formed between the White House and the Capitol in Washington. The President and his cabinet ought to be a presence ever felt in the legislative halls of the nation.

After twenty-five years of quiet, humble ministry, the social service work of the Unitarian Church of Rochester, N. Y., has come to its first published annual under the title of "The Report of the Gannett House." And what an attractive report it is! Daintily printed on pink paper, profusely illustrated with pictures of things really doing, we catch them here at their work, at their games and at their study. This report ought to find its way into the hands of all pastors of city churches who have a pious suspicion that all sorts of social service activities, too often dismissed under the term "Settlement Work," are prejudicial to the spiritual life of the church, a menace to the pieties; here is a church with a record in the community it serves of a ministry that has ministered to the head and heart, as well as the social and bodily needs, of the community of which it is a part. This report should also fall into the hands of a certain class of social workers. Those who are afraid of the church taint, who have a suspicion that any recognition of the religious needs of the community or the religious convictions of the workers, will prove a menace to the efficiency of their "Lend-a-hand" and civic activities. We believe the time is fast coming when the true sociologist will recognize and urge the fact that there is today no more unholy divorcement in community life than that which separates the civic, social, philanthropic and intellectual needs from the religious and spiritual hungers of the soul. Every church can and ought to be a "Centre" of helpfulness for the community it wishes to serve; a point to which all the legitimate needs of the community may gravitate and from which all the available helps will radiate. And every "Settlement" will be an increased power-house in proportion as it is ready to utilize the Sunday opportunities and the church leverages that go therewith. It is for the settlement to strike a synthesis in religion that will be equally gratifying and helpful to Catholic and Protestant, orthodox and heterodox, Christian and Jew. Let the skeptics who doubt the possibility of this send to the pastor of the Unitarian Church of Rochester, N. Y., Rev. E. A. Rumball, for a copy of the "Gannett House Annual Report."

The "County Board of Visitors of Cook County, Illinois," have issued a report for the year ending December 30, 1912, which contains much interesting matter concerning the recreation, discipline and employment of children. Of the 32 institutions reported 20 have ample play spaces outside the buildings; one has an adequate gymnasium; only three have swimming pools and only in four of these is the children's play under the supervision of a person fitted for such work. It says: "Every institution should employ some one fitted to direct the recreation." The report admits that in most institutions for boys some corporal punishment is used. Spanking, striking the palm with a ruler, paddling with a strap and switching are reported as among the most generally used forms. These methods are used in no case to the physical injury of the child. The board recommends that all such discipline be made a matter of record. Under the head of "Employment" it reports that in every institution caring for children ten years of age and older, routine duties are performed, —bed-making, sweeping, scrubbing, etc. This is highly commended, but the inspectors find in many

of the larger institutions that the child who becomes efficient in any given duty is required to perform that duty at the sacrifice of a broad and well rounded training; for instance, a girl who can do laundry work well is in danger of being confined to laundry work. A series of wise recommendations follows, but a more radical recommendation,—to our minds the most needed,—is scarcely suggested in this report. In this list of 33 institutions 20 or more are "Homes" of one kind or another for perfectly normal children, whose only misfortune is that they are orphans, or for some other reason left without guardianship. If the amount of money invested and the amount of inspection bestowed were applied to keeping the children out of these "Homes," by distributing them in *actual homes* throughout the broad country spaces of Illinois, the result, we believe, would be most gratifying. The best to be said in the interest of the best ordered "Homes" for normal children is that they are a poor makeshift for the real thing, and the higher wisdom and the better business administration would render most of them tenantless. Let us get rid of these "Homes" by losing these children on the upward slide in the homes of industrious people who for a less money consideration than it costs to keep up these elaborate establishments, will make the children normal members of a normal family and social life.

Woman's Job at the Polls

The intense interest awakened everywhere in the woman question particularly in Illinois, where the right of suffrage has been precipitated upon over a million women voters so unexpectedly that they themselves are the most surprised, has forced to the front the greatest issue before the American public today, and that is, in one form or another, the issue covered by the old hackneyed word, "Temperance."

The forces of the liquor *business*—not the liquor *drinkers*—have themselves helped to clear the atmoswhere. They have prepared the woman's "job" in politics before power was given her. In Illinois the greatest consternation caused by the suffrage enactment has been in the ranks of the "wet" capitalists, and through them in the ranks of the "wet" politicians, who are not so anxious for drinks as they are for votes. So the lines are being drawn and the issue is being made unmistakably; when the women have a chance to speak their verdict is anticipated with perfect certainty and clearness in the camp of the "wets."

The drinking forces are allied to the brutal forces in society. A recent evidence of this fact comes from Maryland, where, a few days ago, the Rev. William H. Anderson, superintendent of the Legislative Department of the Methodist State Temperance Society, was assaulted while sitting quietly in his office by a well-known swaggering representative of the whiskey interest, who has at least family interests in the great liquor trust. He came with his dog whip to "punish" in a fitting manner the man whom he characterized as a "dog," but in this case the preacher was too much for him muscularly; he turned upon his assailant, wrenched from him his whip, threw him out of the office and turned him over to the police.

We print in full the item from a local paper which aroused the ire of this would-be defender of wives and mothers, whose own history in this direction is found in the records of the divorce courts:

> Before long, when a brewer buys an automobile, people will figure how many little children were robbed of carfare to the parks before the price of the auto filtered to him in profits. When some distiller contributes to charity, or builds a church, or finances some similar enterprise, folks will begin to wonder how many men were robbed of the hope of Heaven by the stuff which he sold for profit, knowing it to be injurious, to enable him to pose as a generous patron of the church. When the wife of some distiller or wholesale liquor dealer or prominent grocer who makes a specialty of liquor blossoms out in a diamond necklace at the theater, the margins of programs may be covered with calculations of how many children and mothers have gone without decent clothes in order that she may shine resplendent. And the day is not far distant when the socially prominent wife of a man who has made his money out of the liquor traffic, upon giving some lavish entertainment in a palatial home, will find that even the guests will involuntarily trace the connection between that luxury and the hovels in the slums, and the pitiful sight of household goods on the sidewalk where a drunkard's family has been evicted for nonpayment of rent, and will regard her as a social parasite.

Aside from a certain pardonable vehemence in rhetoric, the above item states simply cold hard facts.

Much has been said of late about tainted money. There is no money current more damnably stained than the money made over and back of the bar, and no amount of boulevard resorts, Parisian drapery or college culture can remove the stain or the stench. The liquor business is getting to be disreputable in the public eye, and innocent women and children have increasing cause to blush over the wealth of husbands and fathers accumulated in that way. If woman's suffrage was justified on no other ground it becomes providential in this cause of sobriety; and women who think they do not want to vote will be on hand when the lines are marshalled on this front.

> Never did man lay down so fair a plan,
> So wise a rule of life, but fortune, age,
> Or long experience made some change in it;
> And taught him, that those things he thought he knew
> He did not know, and what he held as best,
> In practice he threw by.
>
> [*Terence Colman translation.*]

Boston Evening Transcript.

THE PULPIT

Science and Religion

Sermon By
PERCY M. DAWSON, *University of Wisconsin*

In the short time which remains before us this morning let us direct our thoughts toward the relation of science to religion. Let us include under the term science all systematized knowledge, whether that knowledge be of physical or of mental phenomena. Let us not exclude theology, nor history, nor even literature in so far as literature is regarded as matter of fact and *not* from the esthetic point of view. Let us include under the term science all knowledge of phenomena which has been brought together, correlated and arranged in some sort of order. It may be exact science like the science of mechanics, or inexact science like that of meteorology, which attempts to study the causes and foretell the changes in the weather; it may be a science which refers to nature, such as the sciences of mechanics and meteorology already referred to, or a science which deals with man, as linguistics or history. In short, the term is now used in the broadest and most inclusive way.

On the other hand, let us define religion as constituted of the emotional and volitional experiences which prompt us to assume an attitude of awe and reverence in the presence of the Infinite and of confidence in ourselves and in the world, of which we are the merest fragment, and, finally, which prompts us to deeds of love and personal service in the presence of our fellows. In short, to express this idea briefly and by means of the symbols rendered sacred by centuries of use by pious lips, religion is the conscious and obedient recognition of the Fatherhood of God and the brotherhood of man.

In our discussion of the relation of science and religion, we might, of course, begin with either and end with the other, but in order to make use of certain illustrations, which I have in mind, we shall find it more expedient to begin with science and end with religion. Let us therefore do that which expediency demands and begin with science.

The object of the scientist is to discover truth. It is not merely to devote himself to a sort of intellectual alchemy by which he converts the iron of the unknown into the gold of the known. It is not merely to add more facts to those already accumulated, but it is also to interpret the old facts in the light of the new ones and to interpret the new facts in the light of the old ones; to adjust the one to the other; to arrange and re-systematize the whole mass of human learning, all of which must be more or less affected by every new acquisition to knowledge and every new angle of inspection. Conseqeuntly the task of the scientist is no light one. It is not only to see, but to understand, not only to view things separately, but also to view things in their totality.

This higher realm of science which deals with wholes rather than with parts, is its philosophic phase, for philosophy is, after all, only the science of the whole, the "science of things in general." It is in this realm that one may often see the emotional element add itself to the intellectual. It is here that we find that craving for knowledge, that passionate longing to know. No search for the philosopher's stone, nor even for the elixir of life, was ever undertaken with more ardor and devotion than this search for truth as a whole.

The seeker after truth sees first one part and then another part. He tries to put them together. He unifies them with a prodigious effort and then he seeks to add a third part. But it will not fit. He feels that he has not the key to the situation. He studies, he experiments, he investigates, looking ever eagerly for the lost link or some hint to help him in his perplexity. And so it goes on day after day, year after year, the structure of human knowledge ever increasing in size and complexity, but ever eluding his effort to find its meaning. Oh, for one moment of real insight into the nature of things!

Fancy a builder reconstructing from fragments some colossal edifice, placing stone by stone each in the place where it seems most likely to fit. Day by day, year by year, the building grows in size and increases in complexity. Generation after generation this process has gone on. And yet today he stands as his forerunners did, with absolutely no real knowledge of what he is building. Is it a church? He does not know. A theater? Yes, perhaps a theater. Or a prison? Yes, maybe it is a prison. Then comes one of those awful moments in the life of the seeker after truth, when he pauses and asks himself, Shall I ever know? Will any one ever know? Can any one ever know? Such questions arise like evil genii. They will not be dismissed. Their great, shadowy forms loom and lower. They haunt and daunt the seeker after truth. They force upon him their unanswerableness, his courage withers under their paralyzing and blighting interrogation.

And now let us turn our attention to two remarkable examples of men of learning, men of profound learning, who through much learning have arrived before the castle of Giant Despair. These two men are not real in the sense of being historical individuals, they are ideal creations of two sages, who have lived at very different times and in very different places. They are the "preacher," of the author of Ecclesiastes and the "Faust," of Goethe. Let us compare the condition and development of these two men, noting carefully their great similarities and their differences, which, though relatively small, are still of the greatest significance.

"Vanity of vanities, saith the Preacher; vanity of vanities, all is vanity. What profit hath man of all his labor wherein he laboreth under the sun?

"One generation goeth, another generation cometh; and the earth abideth forever. The sun also ariseth, and the sun goeth down, and hasteth to his place where he ariseth. The wind goeth toward the south, and it turneth about unto the north; it turneth about continually in its course, and the wind returneth again to its circuits. All the rivers run into the sea, and yet the sea is not full; unto the place whither the rivers go, thither they go again.

"All things are full of weariness, man cannot utter it:

"I, the Preacher, was king over Israel in Jerusalem. And I applied my heart to seek and to search out by wisdom concerning all that is done under heaven: it is a sore travail that God hath given to the sons of men to be exercised therewith. I have seen all the works that are done under the sun; and, behold, all is vanity, and a striving after wind. That which is crooked cannot be made straight, and that which is wanting cannot be numbered. I communed with mine own heart, saying, Lo, I have gotten me great wisdom above all that were before me in Jerusalem; yea, my heart hath had great experience of wisdom and knowledge. And I applied my heart to know wisdom, . . . : I perceived that this also was a striving after wind. For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow."

Now let us turn from the oriental, who like the Ancient Mariner holds us spell-bound as he utters his yet more ancient lay, "Vanity of vanities, all is vanity." Let us turn from him to a lofty, arched, narrow Gothic chamber, where Faust sits in a chair at his desk, restless! Suddenly starting up he pronounces those immortal sentences:

"I've studied now Philosophy
And Jurisprudence, Medicine,
And even, alas! Theology,—
From end to end, with labor keen;
And here, poor fool, with all my lore
I stand, no wiser than before:
I'm Magister—yea, Doctor, height,
And straight or crosswise, wrong or right,
These ten years long, with many woes,
I've led my scholars by the nose,—
And see, that nothing can be known!
That knowledge cuts me to the bone.
I'm cleverer, true, than those fops of teachers,
Doctors and Magisters, Scribes and Preachers;
Neither scruples nor doubts come now to smite me,
Nor Hell nor Devil can longer affright me.
For this, all pleasure am I foregoing;
I do not pretend to aught worth knowing;
I do not pretend I could be a teacher
To help or convert a fellow-creature."

Wonderful picture, for here we see the struggle of a powerful soul! Pathetic moment when a man first feels his aspirations impinge against his limitation. He chafes, he struggles, but there are the limitations; invisible, but palpable limitations, ever obstructing, ever does he hear that soft, penetrating voice, which Peer Gynt could not escape, that imperturbable sighing, "You cannot pass; you cannot pass. I am the great Boyge. Go 'round; go 'round."

It is fortunate that neither the "Preacher" nor "Faust" has been left standing by his creators before Doubting Castle. The further course of the preacher has been clearly but briefly sketched, while that of Faust has been described in great detail. Let us follow the development of these two men, first the preacher and then Faust.

Of the preacher, we know that he passed from wisdom to folly; that he said in his heart:

"Go to now, I will prove thee with mirth: therefore enjoy pleasure. And, behold, this also was vanity. I said of laughter, it is mad; and of mirth, what doeth it? I searched in mine heart how to cheer my flesh with wine—mine heart yet guiding me with wisdom—and how to lay hold on folly, till I might see what it was good for the sons of men, that they should do under the heaven all the days of their life."

We know that from folly he passed on to constructive activity, for he says:

"I made me great works; I builded me houses; I planted me vineyards; I made me gardens and parks, and I planted trees in them of all kinds of fruit; I made me pools of water, to water therefrom the forest where trees were reared. I bought men servants and maidens, and had servants born in my house; also I had great possessions of herds and flocks, above all that were before me in Jerusalem; I gathered me also silver and gold, and the peculiar treasures of kings and of the provinces. . . . So I was great, and increased more than all that were before me in Jerusalem; also my wisdom remained with me. . . . Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and, behold, all was vanity and a striving after wind, and there was no profit under the sun."

And we know that from wisdom, through folly, through acquisitive and constructive activity, he arrived at length at religion; that he ceased to cry "Vanity of vanities, all is vanity"; that he reached the point of view whence all things are seen in their proper place and perspective and cried: "This is the end of the matter; all hath been heard: Fear God, and keep his commandments; for this is the whole duty of man."

The course followed by Faust is strikingly similar. He, too, passed from learning to folly. Fascinated, almost horror stricken, we watch that great, powerful, unmoral being plunging headlong into unpremeditated crime, crushing like egg-shells the happiness of smaller folk and blotting out their lives. But the seduction and murder described by Goethe in the first part of his great drama need not detain us. Heart-rending as are these disasters when seen from the point of view of the helpless and innocent victims of this destructive giant, they are but incidents in the life of one who, having mastered all knowledge and tasted of all the bitterness which results from a life of uncontrolled desire, now begins his upward pilgrimage. Let us pass on to the reconstruction of Faust in the second part of the drama.

Here we see through a medley of thoughts and events, of allegory piled on allegory, of satires and lyrics, of sages' saws and scientific diatribe, through these we see the steady upward progress of Faust. At first almost the bondsman of the Devil, he travels in his company. But as Faust waxes the Devil wanes. As from the rising sun the realm of darkness shrinks away, so before Faust's growing strength of character does Mephistopheles dwindle and dwindle until he becomes the impotent and querulous lackey of his former dupe.

A roving, restless progress is that of Faust. At first we find him at an emperor's court playing an important role. But soon he is up and away on a new quest, not knowledge this time, but beauty, pure art. In this pursuit we see the old ardor which inspired his search for truth. Slowly, slowly he rises in the scale of appreciation until finally he reaches the point of ecstacy when all art, past and present, becomes unified into one expression before his enraptured gaze. This leaves but one more step, that from the beauty of art to the beauty of goodness.

Again, as if returned to his base of operations, we find him with the emperor. He engages in a victorious war and after it receives as the reward of generalship a tract of sea lying next the shore. This ushers in the crowning triumph of Faust's upward pilgrimage. Here is his great opportunity. With dikes he holds back the sea; he drains the land so exposed and people

"Where the savage waves maltreated
You, on shores of breaking foam,
See, a garden lies completed,
Like an Eden-dream of home!
Old was I, no longer eager,
Helpful, as the younger are:
And when I had lost my vigor,
Also was the wave afar.
Wise lords set their serfs in motion,
Dikes upraised and ditches led,
Minishing the rights of ocean,
Lords to be in oceans stead.
See the green of many a meadow,
Field and garden, wood and town!
Come, our table waits in shadow!
For the sun is going down.
Sails afar are gliding yonder;
Nightly to the port they fare:
To their nest the sea-birds wander,
For a harbor waits them there.
Distant now, thou hardly seest
Where the sea's blue arc is spanned;
Right and left, the broadest, freest
Stretch of thickly peopled land."

And now let us bring together again for the sake of comparison the Oriental and the Teuton. Let us first note their parallel courses from learning, science, throughout manifold experiences, to religion. This is a point of striking similarity. But next we come to a point of difference, for note that the two men symbolize to us two types of mind each affecting one of two phases of religious life. To the contemplative Oriental the natural conclusion, the conclusion made almost inevitable by the temperament of his race and the character of his environment, is this, that the sum of the matter is personal holiness, is to assume the proper attitude toward God. It is to fear God and keep his commandments, for this is the whole duty of man.

But to the Teuton born of the restless energy of the North, the other aspect of religion naturally presents itself. He says little of God and perhaps thinks little of Him, but all his knowledge, all his experience, all the advantages of friendship and influence are directed to that colossal effort at social service, to the creating of homes for thousands, to the ameliorating of the conditions afflicting humanity.

That these two antithetical elements of the religious life are not only *not* mutually exclusive, but are even necessary each for the perfection of the other, we all know. They are, of course, but the two phases of the one complete religious life, a life profound in its periods of contemplation, strenuous in its periods of activity.

The third point of comparison between the preacher and Faust is again one of similarity, for note that in neither case in the transit from science to religion is science left behind. Both Faust and the preacher carried their learning with them. In their progress they passed not from one object to another separate object, but from the smaller to the greater, which includes the smaller, which relies for its perfection upon the smaller, just as the smaller relies for its meaning upon the larger. Religion without knowledge is like will without power; we may wish to obey God's commandments, but we must be wise enough to interpret the book of the world in which those commandments are written and to recognize the occasions in life to which they should be applied. We may burn to give our lives to the service of the brethren, but we must be wise enough to see what is needed and how it can be achieved.

It is clear that the relation of science to religion is that of the means to the end. By our religion the goal of life is pointed out to us; by science tools are put into our hands to work with. Of the "preacher" crying "Vanity of vanities, all is vanity," of "Faust" groaning over his ignorance, we say that although it is a foolish workman who will not seek to better his tools, it is assuredly a poor workman who will quarrel with his tools. There will always be makers of tools, but the tools are not ends in themselves, but instruments used for "the glory of God and the benefit of man's estate." And he who makes for himself an idol of the tools of science, he who makes for himself an idol of our instrumental knowledge, will find that idol to be the god of disappointment.

But he who, while improving his tools as best he may, places his trust in the Father and truly and actively and devotedly loves and lives for the brethren, will in his duller and more somber moments still retain "the peace of God which passeth all understanding," and in his moments of exaltation will rise into the empirion, joining in the chant of the *Chorus Mysticus,* which ends the second part of Goethe's great drama:

All things transitory
But as symbols are sent;
Earth's insufficiency
Here grows to event;
The Indescribable,
Here it is done;
The woman-Soul leadeth us
Upward and on!

The United States and the Third Hague Conference

The most important fact which now confronts the peace party of the world is the Third Hague Conference. The most imperative duty of the peace party of this country is to see to it that the preparations for the program for that conference, so far as we can affect them, are of the broadest character, and that everything is done on our part to create the right public opinion with reference to that program, in order that the conference may bring the largest results. Those who are familiar with Mr. Root's masterly instructions to our delegates to the Second Hague Conference will remember how he emphasized the fact that the Second Conference must be viewed not more with reference to its definite results than with reference to the foundations which it was to lay for great results in the future. Mr. Root thus emphasided the principle of continuity, which thought has determined the American action and attitude in the whole Hague movement.

With reference to the Conference at The Hague we Americans are in a singularly interesting and significant position. I do not believe for one thing that there is another nation whose documentary history of its relations to the Conference is so important as ours. There is certainly no other which has furnished through its leading representatives contributions to the history of the Conference comparable in volume, variety and importance to our own. The four men who, as respects achievement, have been our most important representatives at the two Hague Conferences have given us the best accounts of those Conferences. These were Andrew D. White, head of our first delegation, and Secretary Holls; and at the Second Conference, Mr. Choate, head of the delegation, and the technical secretary or adviser, Dr. James Brown Scott. We have that singularly fascinating and impressive account by Mr. White of the First Conference, and the account of both Conferences, in the second of which he was so prominent an actor, in Mr. Choate's lectures; and we have the full histories by Mr. Holls and Dr. Scott. No other nation, I say, has such a body of first-hand records as this.

The instructions to our delegates by Secretary Hay and Secretary Root were of the most significant character; and in considering our attitude to the Third Conference we shall gain much by a careful study of the instructions to the delegates at the earlier Conferences. We shall not approach the issues aright except along the lines of evolution and upon the principle and in the spirit of continuity which I have said has characterized our American attitude.

The instructions by Mr. Hay, I say it with all respect, are not comparable in importance to the instructions by Mr. Root. I think that in certain aspects they are distinctly lacking in the statesmanship demanded. But that at this juncture amounts to little and need not be emphasized. The important thing is that Mr. Hay's instructions did lay emphasis upon two or three things which were of signal importance. Those who are familiar with the history of the two Hague Conferences will recall that the programs were supplied by the Russian government; that the program for the First Conference was under eight heads,—eight subjects suggested or laid down for consideration and that similarly the Russian government submitted the program for the Second Conference. Our American delegation never did a greater service to the world than when, in pursuance of the sagacious instructions of Mr. Root, they brought it about that never again would Russia or any other single power supply the program for the Hague Conferences.

With reference to the First Conference, students will remeber that Mr. Hay dealt very lightly with all the points between the first and the eighth. The first point was concerned with the effort to bring about the limitation of armaments, and the eighth looked toward mediation and arbitration, the judicial and peaceable settlement of disputes. Mr. Hay passed over the rest lightly. The first he discussed, but he concluded it to be merely a European problem. It is true this was before our own navy craze had assumed its large proportions; but Mr. Hay failed to see as Mr. Root saw how much the United States might precisely here do for the world. But he dwelt with luminousness upon the last point; and vastly more important than the general text of his instructions were the two sections in the appendix, in which he outlined at length the part which the United States had played for two generations in agitating for an international tribunal, and himself submitted a plan for such a tribunal for consideration by the Conference.

We could all wish that Andrew D. White might tell us sometime while he is still with us all that he knows as to what the stages were between the submission to the various experts upon the subject at the First Hague Conference of this plan in Mr. Hay's instructions, and the bringing in by Lord Pauncefote of the plan for an international tribunal which became the basis of discussion and action. I believe it was the action of the United States which gave the original prompting to the consideration of what became the great achievement of the First Conference.

What Mr. Hay further did, going beyond the Russian program—and Secretary Root returned to the point—was to bring forward the question of the immunity of the peaceable ocean commerce of belligerents and to develop this as the historical American doctrine. It will be remembered that the greatest speech on that subject made at the First Hague Conference was made by Mr. White, the head of our delegation; and that in the general consideration of the eighth point submitted in the Russian program and dealt with by Secretary Hay, few things were more important than the taking up at the instance and chiefly through the efforts of Mr. Holls of the idea of commissions of inquiry, which, adopted by the First Conference, was further developed by the Second Conference, and which has now become a cardinal feature of Secretary Bryan's policy in the further development of international organization, extending the principles which he supported so strongly in his speech before the Inter-parliamentary Union in London in 1906.

Consider for a moment—and I am not given to Chauvinism and do not recur to this for the stirring of any improper national pride, but simply to emphasize the immense services of the United States in this last Conference, that we may view them in the proper light—two or three significant things. It was due to the efforts of Mr. Choate and Dr. Scott that the official world cannot forget the Second Hague Conference met through the initiative of the United States and not through the initiative of the Czar of Russia, a fact not recognized in the first draft of the preamble of the Conference's final act. It was through the initiative of the United States that it was provided by the Second Hague Conference that at least a Third Hague Conference should meet—which we know means a fourth and a fourteenth; and provided that the machinery should be constituted whereby the convening of the Conference and the programs should be regularized, the machinery for this be made international, and the organization of the Conference itself free and international. These things were brought about by our American delegates at the Second Hague Conference,—and they are of immense moment.

With reference to our duties at the Third Hague Conference, we should realize there, so far as we did not realize it at the Second Conference, the great program of Mr. Root submitted for that Conference, with one or two additions which our subsequent experience prescribes. Mr. Root took up the Russian program for the Second Conference as it was submitted, the program this time including the discussion of the immunity of the private property of belligerents at sea. He added two important proposals, one of which, through the strong effort of General Porter, became the law of the world at that Second Conference, viz., the limitation of force in the collection of contractual debts. The other point Mr. Root developed with great power. It is a thing of cardinal importance for us Americans to remember that Mr. Root deplored the fact that Russia in her second program had left off the question of limitation of armaments, which was her main concern in calling the First Conference. In urging that this should have place in the program, he addressed in 1906 a special letter to the Russian government, which is incorporated in his final instructions to our delegation, giving the reasons why he hoped that the nations of the world would not neglect the consideration of that monstrous burden and menace with regard to which the Hague Conference had been originally proposed. Briefly, before our delegates departed, Mr. Root made that memorable speech at the great New York Peace Conference in which he called upon the American people, the American peace party, to work for the creation of such a public opinion and influence as would secure and enforce the serious attention of the governments at The Hague to the question of the limitation and reduction of armaments. "The effort may fail," he said, "in this Conference, as it failed in the first; but if it fails, one more step will have been taken toward ultimate suc-

cess. Long-continued and persistent effort is always necessary to bring mankind into conformity with great ideals. Every great advance that civilization has made on its road from savagery has been on stepping-stones of failure; and a good fight bravely lost for a sound principle is always a victory."

Mr. Root developed in his instructions the idea of a court of arbitral justice, which was worked out in its details chiefly by Dr. Scott at the Second Conference,—emphasizing the immense importance of the treatment of great classes of cases under the stricter rules of law and equity rather than in a diplomatic or arbitral way. He urged effort for mutual provision for obligatory arbitration as broad in scope as was practicable, and he took up again the question of the immunity of private property at sea in war.

In approaching the Third Conference, there are certain things not touched upon by Mr. Root in 1907 which should certainly be carefully considered. A strong word was recently spoken at Mohonk by Jackson H. Ralston upon the crime of permitting loans by neutrals to belligerents. James Speyer, the New York banker, read a powerful paper upon the subject before the Baltimore Peace Congress in 1911; and Oscar Straus has repeatedly spoken upon the subject in recent years. I wish that this matter might be included in the instructions to our delegates to the coming Conference. I wish, too, that we might take up in earnest the matter which was taken up with considerable effectiveness by the First Hague Conference, but not adequately followed up by the Second, the question of forbidding the addition of the air to the land and the sea as a theater of war. Many analogies have been drawn between the war against slavery and the war against war. The free soil protest was one of the noteworthy factors in the war against slavery. A firm stand must now be taken to prohibit the extension of the area of war; and as the slogan at one juncture in the war against slavery was "Free soil," let us add that of "Free air" in our own contention. Let us maintain the freedom of the air from war. Let us work for the adoption of this important principle, and of the great principles laid down by Mr. Root in such a masterly way in 1907 that his instructions to our delegates to the Second Conference should be viewed as a classic, a veritable little bible of international wisdom, by every one of us, until those prophecies and demands shall be fulfilled.

I think we are in an auspicious position especially as concerns the co-operation of Germany and England. Many will remember that as regards the immunity of private property at sea Germany stood with us at the last Hague Conference. It is a significant historical fact that the first treaty in human history in which the parties agreed that in case of war their merchant marine should reciprocally remain free from capture was the treaty of 1785 signed by Franklin, Jefferson and Adams, for us, with Prussia, Frederick the Great then being king of Prussia. That principle, held today, is a bond between Germany and the United States. We have noted how Mr. Root demanded the restoration to the program of the Second Hague Conference of the question of the limitation of armaments. That demand was also made by the prime minister of Great Britain, Sir Henry Campbell-Bannerman. Germany thus stands with us on one great issue, and Great Britain on the other; and indeed the party for immunity in Great Britain itself, led by such men as Lord Loreburn, was never so strong as today.

Let us remember, finally, the four great principles laid down by Mr. Root in 1907 for American guidance. The first duty always, he said, is to make provisions to prevent disagreements between nations; the second is to dispose of disagreements without war; the third is to preserve the rights and interests of neutrals; and the fourth is to mitigate the evils of war to belligerents. The relative importance of these provisions he justly urged us to keep steadily in mind. It was said by a prominent speaker at the late Mohonk Conference that arbitration is more important than peace. Most of us understand arbitration to be merely a means for the peaceful instead of the hostile settlement of disputes. Even that with Mr. Root is the secondary thing; the first is to root out the causes of war. A constant cause of war has been, as has been so powerfully brought out in recent time by the situation in Europe, the awful menace of armaments. The pregnant lesson of the unfortified Canadian frontier, so often touched upon in these days, perhaps the chief cause of our century of peace with Great Britain, we are in frightful danger of neglecting in Panama. The great armaments are the chief hindrance to the development of arbitration itself. From every point of view, Mr. Root is justified in his reiterated and solemn appeals to the governments and peoples to address themselves directly to the question of the arrest of armaments. The notion with which the lawyers who are not statesmen have sought to beguile us, that disarmament would be the easy by-product of improved arbitral courts, is negatived by the portentous growth of armaments, never before so startling, at this very hour; and the man in the street is wiser than they, in insisting that sharp and direct dealing with this intolerable burden is the test of the sincerity of governments professing policies of peace.

If, in a word, I am asked what in my judgment we should seek to carry out at the Third Hague Conference, I should say work for the realization, with the additions I have ventured to suggest, of the things in Mr. Root's program for the Second Conference which were not then realized. I wish that Mr. Root himself might lead our delegation in 1915; for it is in the power of the Third Hague Conference, under right leadership, to confer inestimable benefit upon mankind. Let us make Mr. Root's program our program, and let us especially bestir ourselves at this moment to bring it about that men of his temper and his wisdom are appointed to controlling place upon the preparatory committee which, through the sagacious foresight of our representatives at the Second Conference, will immediately be created to define the program for the coming Conference.

EDWIN D. MEAD.

You will forget the part of me that was stubborn and unreasonable and ill-tempered—and you will remember me only as I wished to be. That is one of the gifts of God to those who have left this world.—*Selected.*

Helps to High Living

SUN.—If I cannot realize my Ideal, I can at least *idealize my Real.*
MON.—It takes a *solar system, all alive,* to make a seed.
TUES.—The thing to seek is, not the good time, but the spirit which can make good times out of common time.
WED.—There is nothing like putting the shine on another's face to put the shine on your own.
THURS.—Illumination must begin in the soul,—the face catches glory only from that side.
FRI.—Read and ruminate! Read and ruminate! A book that gives no cud to chew is scarcely worth reading once.
SAT.—A capacity in us may date from a definite meeting or conversation with some fellow-man.

—*William C. Gannett.*

THE SUNDAY SCHOOL

The Growth of the Hebrew Religion

A YEARS WORK

In the Study of the Old Testament as given by Jenkin Lloyd Jones to his Classes in Religion

1912 — 1913

Prepared for UNITY by DR. ALICE D. WILLIAMS

XVIII.

MALACHI AND THE SECOND GREAT UNKNOWN.

TEXT: *Have we not all one father? Hath not one God created us?* MAL. ii:10.

Though not the last book in the order of time, Malachi is the last book in the Old Testament as at present arranged. The men who put our Old Testament together were guided, probably, by the exigencies of primitive scholarship, not by chronological sequence. The collection slowly gathered and eventually crystallized into its present form through priestly conservatism.

Between the lines of these later preacher-prophets we read, in a very real and lively way, the history of the Hebrew people for two hundred years. The four or more great reformers of the eighth century B. C. tried to lift their people to a more worthy conception of God. They stood for the monotheistic idea in a time of polytheism; for a dignified and more spiritual worship in a time of idolatry; for a consecrated and united nation in times of great dissipation.

Then came tremendous forces from the farther East; the Assyrian power, with its capital at Nineveh, swept down and wiped out of existence the upper kingdom of Israel. The slow rising of Babylon, menaced, threatened, harried Jerusalem, and finally conquered it.

Then came the prophets who encouraged and sustained the exiles on the banks of the Euphrates. They dreamed of great things. They prayed for great things for their people. They tried to revivify the faith, and to inspire their people to restore the city, the heart of which was the Temple.

Haggai and Zechariah drew their inspiration and courage more or less directly from the teachings of Ezekiel and the Great Unknown, and they strove in their turn to rouse the people to rebuild the city and to restore the Temple. Their efforts were partially sucessful, the new Temple was dedicated in 515, five or six years after Zechariah made his plea.

Now comes Malachi, another unknown prophet, Malachi being not a proper name, the word simply means "The Messenger." He, like his predecessors, was unhappy and disappointed. He saw that the people were not living up to their pretensions, were not loyal to their religion. In their devotion to the less important things they grew indifferent to the more important. Most grievous of all, to Malachi, was the fact that they did not draw with sufficient severity the line between themselves and strangers, the foreigners, the non-Jews. He is bitterly unjust; he would even compel the Jews who had intermarried with other peoples to divorce their foreign wives. We are reminded of Obadiah's bitterness against Edom. The book of Malachi is not especially interesting in the text, but it is very interesting when read in the light of contemporary history. It is an indirect revelation of the struggle of those poor Jews who were determined to hold on to their faith in order that they might come into the dominance of race, the pre-eminence of power. They were jealous for the glory of Jerusalem and a Kingdom that was worth while. One cannot find a more narrow, more pitiable interpretation of God than is given in the first chapter of Malachi. Such a spirit is familiar to us from the study of Obadiah.

Chapter II deals with the shortcomings of the priests. The charge is that they have been offering sick and defective animals as sacrifices, and giving special privileges where they had sworn to deal justly by all.

Our text, which seems so all-inclusive, may have been, in the first instance, but a narrow appeal to bigotry. It probably was a call to the Jews to stand together and turn out the foreigners. It was suggested by Chief Rabbi Adler of England, as a motto for the Parliament of Religions in Chicago. He, however, injected into the words a meaning immeasurably higher and more beautiful than was in the mind of the man who wrote them. His was a beautiful rescue of a great text.

Something must also be said of the last ten chapters of Isaiah. We have already found two great units in that book and now we come to a third. The "Great Unknown" ends with the fifty-fifth chapter. The last ten chapters contain much fine poetry, which rings so like the "Great Unknown," and is so full of splendid ideality, that for a long while even the higher critics at Oxford and Harvard did not see the division. But with broader scholarship came clearer insight and the second "Unknown" was discovered—the Trito-Isaiah, who belongs in the fourth or fifth century. The second Temple had been built, but times were hard and the people were discouraged; they were still an insignificant nation. This man, ignoring outer conditions, dared to dream of big things, sing of great triumphs and make large prophecies. It is great poetry, but here again are special promises for the Jews which have never come true. The poet's vision was weakened; he did not see far enough; he was hampered by the limitations of his time. If the great dream of the prophet ever comes true it will not come for the Jews alone, but for all humanity. The bane of the Jew has been the conceit of his isolation. The glory of the Jew has been his unflagging faith and his profound conception of the ethical law as being somehow identified with God. The Jewish religion is everlastingly rooted in morals and that is the reason why the world will not do without the Jewish thought, though too often the Jew tries to do without that of the rest of the world.

Read the three divisions of Isaiah at separate times, remembering that the first forty chapters were written in the eighth century, the next sixteen chapters in the sixth century, and the remaining ten chapters near the end of the fifth century B. C.

The Hebrew Scriptures and the New Testament have brought the ethical element in religion more persistently to the front than any other literature to which we have access, and we are in the habit of estimating Christianity at the front door, and other religions at the back door. Even so, we are still in the hoof, horn, fang and claw stage of development! If we knew the message of Buddha to the Oriental world as we know the message of Jesus to the Occidental world, we might say that at least in the light of pathos, gentleness and sweetness, Buddhism has surpassed Christianity. Suppose Cyrus had conquered Alexander, or that the brutal forces of the Romans had not borne down the intellectual life of Greece, what would history have been? The brutality of war has kept Jesus in the background and Constantine in the foreground all these years.

QUESTIONS ON MALACHI.

1. What place does Malachi hold in the Bible as at present arranged? Where should it be placed?
2. What does the name mean? What is the character of his message?
3. Of what other prophet does he remind you?
4. Where do the last ten chapters of Isaiah come in?
5. Where should they be placed in time?
6. Under what conditions were they written?
7. Do they draw a true picture?
8. What is the glory of the Hebrew religion?

TO MY CHILDREN ON THEIR MARRIAGE DAY.

An old Italian story tells
Of strife of town with town,
Where men of valor, for their homes,
Laid life in honor down.

One morn a youth with head unclad,
In scorn of helmet's guard,
Went forth to fiercest fight, and yet
At night returned unscarred.

"How dar'dst thou, youth, without thy mail
Adventure on the field!"
"My parent kissed me on the brow;
That kiss was helm and shield!"

My children! starting forth this hour
On life's untraveled ways,
Receive a parent's kiss as guard
Against all evil days.

'Tis magic on the field of right,
A shield in all you do.
Accept it,—you remain unscath'd!
It means, "I trust in you!"

'Tis mighty too on plains of grief,
If burdens you endure.
Recall it,—sorrows lose their sting;
It means, "My love is sure!"

A kiss?—a helmet and a shield!
I give it as we part;
Oh, wear it as a charm and balm
'Gainst every earthly dart!

JAMES H. WEST.

When you shall have learned that "What people say" is the most senseless bug-bear in this wide world of senseless bug-bears, you will be far on the road to true greatness.—*Selected.*

The Study Table

BEST BOOKS.

THE NEW INTERNATIONAL YEARBOOK FOR 1912 (published by *Dodd, Mead & Co.*) is on the table. It is as good as ever, and that is saying enough. It is intended for a cyclopedia of the year and covers a very wide field of history and economics. It is not a hand book but a table book. Its size is cyclopedic. It deals with biography, agriculture, political evolution, religious evolution, and education. Special topics for the year include, of course, the Presidental Campaign; the Balkan War; Panama Canal; electoral and other reforms. Among the illustrations are William Booth, Dr. Carrel, the Emperor of Japan and his father; good illustrations of the Panama Canal, of the Balkan Principalities; and of course Woodrow Wilson comes in, with four new University Presidents. Whether we touch the subject matter discussed, or the illustrations, they indicate alike the progressive changes that are taking place in Church, State and School. We like this Yearbook immensely, and consider it the one absolutely essential volume to have at one's hands. Under the head of tariff you will find enough history to enable you to read what is now taking place with understanding. Unfortunately the preliminary discussion at Washington still drags on, and does its worst to prevent any honest appreciation of freedom of trade.

From Macmillans I am in receipt of Winston Churchill's new book, "The Inside of the Cup." Mr. Churchill sustains himself well in this book. Perhaps that is enough to say of a novel written by a famous author. It is a socialist product, and this sentiment is very fully and frankly avowed. However, what is Socialism? This is Mr. Churchill's Socialism, and the *quality* is excellent. It is also largely my Socialism.

I said I would again refer to Nethersole's "Wilsam." There is nothing bad about this book except its far-stretched title. This title needs an explanation half a yard long, and it gets it in the book. In other words, the book introduces the title instead of the title introducing the book. It is, however, in my judgment, the best novel of the year, up to date. It is sound stuff all through, nothing rotten about it, and that is saying a good deal for a novel out of the kettle of the last ten years. It is a simple-hearted home-life story, and it will stimulate anyone to a larger degree of right doing. It is absolutely clean, although it is not dilettanti in the use of words that are needed. No author has a right to daub our fences with obscenity; no more have these story tellers a right to nasty up the pages which we have purchased in good faith. Then again, a novel should relate facts, not wanderings of the mind in the realm of the impossible or greatly improbable. "Wilsam" gives us facts, not events that literally occurred, although I suspect that much of this story is literal. It tells us a story of life, so that one need not slam his book shut, with the exclamation "There is not a word of truth in it." I advise you to get "Wilsam;" then be a little patient until you have got the run of the characters and the complications. It will be a trifle heavy at the outset, but this wears off, and lets you inside the doors, and into all the secret apartments fast enough.

E. P. POWELL.

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THE FIELD

"The World is my Country, to do Good is my Religion."

THE SPANISH JEWS OF MACEDONIA

A curious incident of the war in Eastern Europe is the reported offer of the Spanish government to bring back some seventy thousand Spanish-speaking Jews who have for centuries been resident in Salonica and the neighboring towns of Macedonia. The Spanish minister to Turkey, in a recent visit to these Spanish-speaking Jews of Salonica, expressed to the chief rabbi his regret that he had not asked the protection of the Spanish government during the siege for his congregation, adding that "if the Jews had suffered through the Inquisition it should not be forgotten that Spain too had suffered heavily from the consequences of the acts committed centuries ago." It puts Spain quite in the modern column to have its representatives speak of the persecution of the Jews as "the great crime of their ancestors which they felt was the blackest in their history." He assured the correspondent of a Jewish newspaper that in the event of Salonica's being detached from Turkey the Spanish government would regard favorably the return of all Jews in the city who were of Spanish descent. The fact that these thousands of Jews still speak the Spanish tongue makes such a desire for repatriation a natural wish for the leaders of Spanish liberalism.

The Congregationalist.

FIGHT FOR TEMPERANCE IN THE FORTY-EIGHTH ASSEMBLY.

The American Issue, June 27th, in a series of editorials, reviews in an interesting way the results of the battle between the "Wets" and the "Drys"—in the last assembly. It says that the vicious Gorman Bill, No. 501, was more far reaching in its aim at monopoly than was at first apparent, and had it become a law would have had the effect of placing Illinois—so said Attorney Robert McMurdy—"just where England is now, when she is trying to solve her license problem. She has found the only practicable way of eliminating her saloons is to buy them up, pay vast sums in the aggregate because of the monopoly which she herself has created"—and the *Issue* adds, "It is just as important to defeat measures of this kind as it is to enact advance temperance legislation," and finally sums up the net gain for temperance as follows:

All of the bills sought by the liquor interests were killed, and the Anti-Saloon League succeeded in one measure,—the bill establishing a four-mile dry zone around the State University having been passed. The enactment of the woman's suffrage bill is considered by the wets as a blow to their interests.

However, the battle is considerably more than an even break. The dry forces have taken advance ground, as is evidenced by the decisive defeat of the liquor interests' pet measure. Considered in the light of the unlooked-for political developments which occurred shortly after the primary elections in this state, the temperance forces have just cause to congratulate themselves on the work done in this general assembly. Plans will be developed immediately for the perfecting of a thoroughly organized campaign looking toward the election of a legislature that will give the people of this state the temperance legislation they are asking.

—W.

PROTESTANT DEFECTION IN GERMANY

During the first four months of the year about 40,000 persons left the State Protestant Church in Berlin, and it is estimated that before the year is ended the number of seceders will be close to 200,000. In 1912 the number of seceders in the same district was 100,000; in 1911 it was 60,000; in 1905 it was only 12,000. In Germany 20 per cent of the income tax goes to the support of religion, and the law requires each citizen to declare himself a member of some faith. This breaking away from the state church has gone from city to city throughout the empire and has become so widespread that church circles have become alarmed. It is not a movement against any particular form of church government, or against state control, but it is essentially the outcome of unbelief. Four million workingmen of Germany look upon the Christian church as an absurdity. One-third of the electors of the empire belong to a political party which has completely severed its connection with religion. Looking upon the church as an antiquated institution, it is not much

The Unitarian Advance

A Monthly Magazine of Progress in Religion

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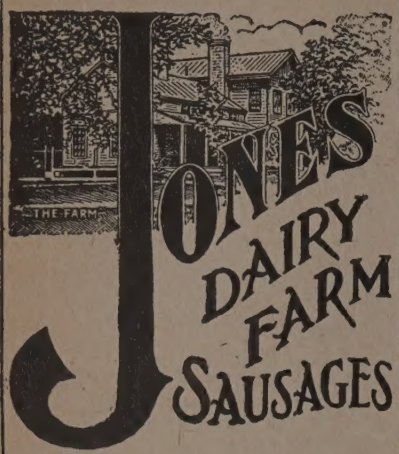

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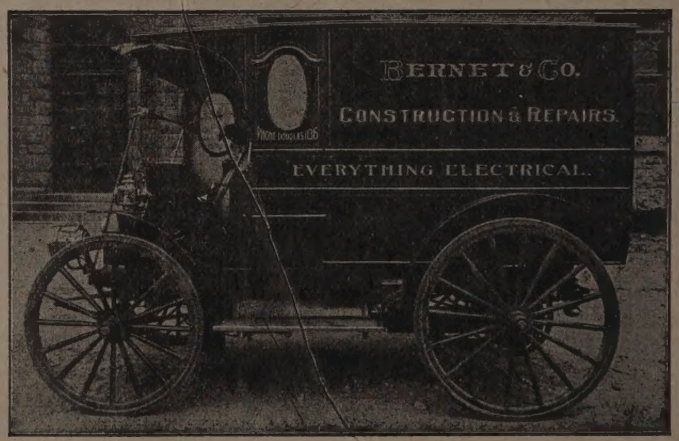

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